

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

Vol. XXVIII.]

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Front view of


St. Michael's Church

CHARLESTON, S. C.

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DAILY SERVICE IN LENT.

St. Stephen's Chapel, Arson-street, will be open every evening in Lent, at 5 o'clock, except Wednesday, when the service is at night. Also, Tuesdays and Thursdays, at 12 M., and at the same hour on all Saints' and Holy Days.

Daily Service is held

In St. Philip's Church on Monday and Friday, at.....	XI o'clock.
" St. Peter's " Tuesday,.....	" "
" St. Michael's and St. Paul's on Wednesday,.....	" "
" St. Michael's, every afternoon during Lent—and on Friday Morning.	
" Grace Church, on Wednesday afternoon at 4, and on Friday, at.....	XI "
" St. John's Chapel, Hampstead, on Saturday,.....	IX "
" Church of Holy Communion, Wednesday afternoon, at.....	IV½ "
Also, Friday Morning, at	X "

HOLY COMMUNION.

In St. Philip's, }	On 1st Sunday in the month.
" St. Michael's, }	
" St. Paul's, }	
" St. Peter's, and }	On the 2d " "
St. Stephen's, }	
" St. John's, }	
" Hampstead, and }	On the 3d " "
" Holy Communion, }	
In Grace Church, on the 4th	" "
" St. Stephen's, }	
" Calvary, }	On the last Sunday.

In one or more of these Churches, on the five great Festivals, for which "special prelates" have been provided.

Rev. Dr. Jarvis' History of the Church,

Prepared under the appointment of "the General Convention." The 2d vol. of his work—being the 1st of the History of the CHURCH OF THE REDEEMER,—containing the First Five Periods. from the Fall of Adam, in Paradise, to the Rejection of the Jews and the calling in of the Gentiles.

Subscribers are requested to call or send for their copies. Price \$3 for each vol. February 1, 1851. A. E. MILLER, Agent.

THE
CHARLESTON GOSPEL MESSENGER,
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Vol. XXVIII.

MARCH 1852.

No. 336.

FOR THE GOSPEL MESSENGER.

—
THE SERMON BY THE RECTOR,

At the re-opening, after repairs, of St. Philip's Church, Charleston, Jan. 4, 1852.

PSALM XVI. 6.—“ *The lines are fallen unto me in pleasant places ; yea, I have a goodly heritage.*”

OUR Church Institution (I mean that called St. Philip's, of which you are members,) may be regarded as one of the best of the about 1,500 in our large country, and would bear a favorable comparison with many in our father land. Our house of prayer is sufficiently spacious, but yet not so injudiciously large as to forbid the filling it by a moderate voice, and to render the pastoral visits onerous and inefficient. It has an architecture, exterior and interior, which gratifies the taste, exercises the imagination, carries the thoughts heavenward, and awakens and fosters the emotions of piety and charity. It has a spire so elevated as to refresh and admonish and instruct the far distant traveller and voyager, and a chime, which repeats to land and ocean the great lesson of death and eternity, repeated also by these monuments within and these tombs and graves all around us. As without, so within, this “house of prayer,” there is teaching through the *eyes*. Our Heavenly Father teaches us as by words, so also by signs, by His Bible, and by His Sacraments and ordinances. In like manner, His Church speaks through the faculty of hearing, and of *vision* also, by her formularies, and by her buildings, the school-house, the rectory, and in particular, the Church, in its outward and inward arrangements. At the entrance of one of our doors is the font ; *for* Baptism is the door to the spiritual house. The most prominent object is the high altar, with its appropriate furniture, to remind us of “the Lamb slain from the foundation of the world,” and that here the highest act of worship is to be (as in the Hebrew temple,) for the chancel corresponds with the holy of holies, and hence, the chief doctrine of the Gospel is to be always promulgated. Here is the desk for prayer on the right of the chancel, for prayer is our chief business here ; and the pulpit on the left, for the teaching of the individual is secondary to the teaching of the Church, and is not to be put on a level with the teaching of God's own Word, delivered from the chancel and the desk. Here is the organ and choir for every faculty of body, as of heart and mind, ought to be employed in the service of our God. Here are the three aisles symbolizing the great truth of the Holy Trinity, and the Corinthian pillars and lofty arches which induce the stillness, and solemnity, and sublimity of forest scenery. Here is the vaulted, and fretted, and starry roof, and the

winged Cherubs, which raise the thoughts far above the most solemn scenes near us, even to the magnificent firmament, and the invisible heaven of heavens beyond it. Within the chancel are those tables, which not only *record* the great lessons of prayer and truth, and duty; of worship, of faith, and obedience, but remind us constantly that God spake to men from Sinai—spake by His prophets; by His only Son, and by His Apostles, and that these tablets should be as “frontlets between the eyes,” and inscribed on the posts of the house, and on the gates, and, above all, on the mind, and the heart. The great duty of the second table: charity to man, is also taught by our “alms chest,” the ancient and appropriate appendage of the Church, and how could we more effectually be incited to obey the precept: “Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee.” Here are inviting seats for the children of Ham, for the Gospel is for all nations, and for all sorts and conditions of men, and thus we are reminded, that in the house of God, “the bond and free, the rich and poor meet together, for the Lord is the maker of them all.” Again—our Church has a position which must remind the busy throng who daily pass round it, or through it, that they have souls; that the physical nature and the social nature are not alone, or chiefly to be regarded; that there is a *spiritual* nature which demands constant, earnest, super-eminent concern, yea that “one thing is needful,” that a part, the most important part of the business of this life, is to prepare for a life that shall never be suspended.

Our Church has a cemetery, co-eval with the original building, in which are the precious mortal remains of six generations, with tombs and inscriptions teaching the chief truths, and moving the best affections—a cemetery so spacious, that each member of the congregation, from generation to generation may indulge the pleasing hope of being buried by his mother and his father. Oh may this good old custom be perpetuated of reserving for the dead the outer court of the temple—of keeping far off from it, the dwelling, the crowd of the mart, the noise of the forge, and the smoke of the factory. May an utilitarian age not succeed in its attempt to engross the whole or the best part of the city for the secular building, and to thrust the house of God into some narrow, or remote street, and place farther off, entirely out of sight, the precincts of the dead, converting them into a beautiful garden, whose pleasant walks and lively scenery of lake and forest, shall chain the mind to the present, and exclude all recollection of the future.

A Church institution, with its Minister, people and house of prayer, with its font and baptized ones—its altar and communicants—its music, vocal and instrumental, yet is *incomplete*, if it has not these appendages: a parsonage, and also a catechist and catechumens; a school-master and mistress, and the school apartments. We have catechists, or as they are now called Sunday school teachers, zealous, self-denying, and laborious, *and* catechumens, or Sunday school pupils of all sorts and conditions. For our daily male and female schools, we have approved teachers. We have a building for our Sunday school, not yet our own, as it is not entirely paid for. We have a house for the daily primary school, in which are twenty-seven pupils, small children of

both sexes, (and the number will be increased as our means increase,) whose presence, at public worship, affords audible responses, and assists the choir in vocal music.

We have a lot of land, most eligibly situated, nearly opposite our Church, which the liberality of some of our members has enabled us to purchase, but we yet need the house for the more advanced boy's school. A proportion of the necessary cost of an appropriate building (a beautiful plan by an experienced architect* having been procured,) has been subscribed. Will not our friends furnish the remainder? I cannot, I will not, doubt that they will do so. When that building, with its significant inscription "add to your faith virtue, and to virtue knowledge" is completed, we may say, not in the spirit of boasting, (far from us be *that*,) but in the spirit of gratitude to God, and of reasonable satisfaction and joy, our Church apparatus is complete.

Need I repeat what has been said so often in every Christian land by all denominations of Christians, what the example of our fatherland and of our sister dioceses, and of other communions so impressively has declared—that religious teaching ought not to be divorced from secular teaching—that the Church and the school are allies—that the pious school-master and mistress are the proper, the almost indispensable auxiliaries of the parent, the sponsor, and the Pastor. The Dioceses of Virginia, Maryland, Georgia, N. Carolina, Alabama, Tennessee, Kentucky and Mississippi, not to name others more remote, have their Church colleges or schools, or both. In our own State, with scarce an exception, the various denominations of Christians have colleges or schools, some munificently endowed.† Shall *we* alone be blind and negligent as to our duty and welfare in this matter? Shall it be that the Churchmen of South-Carolina have no schools in which the Christian religion is taught, in which their children can be trained in Christian habits; accustomed to pray for direction, and help, and success in their work, and to thank and praise God for their advantages and attainments, and guided and encouraged by the example of the pious teacher, who may warn them of the moral errors too often found in books generally useful, and not merely directly but incidentally, as opportunities constantly arise, inculcate the great truths and precepts, and motives of the Gospel.

A school, in which the care of the soul, and not of the mind and manners exclusively—in which religious and secular teaching are incorporated—in which the teacher is selected for his religious character, and not merely for his intellectual and decorous qualities—such a school is no new thing among us. This congregation had, before the revolution, an assistant Minister, (Rev. J. Lambert,) who was also a school-master, as his tomb near us records. Our first Bishop was President of the Charleston College, and previously bestowed special attention on the education of the young.

Presbyter after Presbyter has preached and published on the evil of banishing Christianity theoretical and practical from our schools, and our *second* Bishop thus adverts to the subject. "It is not, however, by

* Col. Ed. White.

† Wofford at Spartanburgh \$100,000—Baptists at Greenville \$60,000 or \$70,000.

“ an attention to her outward concerns only, that the Laity may promote the prosperity of the Church, by instructing their children in the Catechism, and making them acquainted not only with the common principles of Christianity, but also with the *distinctive* principles of our Church, the Laity may do much towards the restoration of her prosperity and renown. To the want of this co-operation may be attributed, in a great degree, the feeble state, both of her temporal and spiritual building.”*

Our third Bishop, in his addresses to the Convention, repeatedly (not less than six times, and most fully in his last, in 1839, presses the important subject. I quote “No Christian community in Christendom, except that of Protestant Episcopalians in the United States, does not, as a community, make provision, or anxiously watch against what is considered the perverting influence of academical education.”

“The members of our Church are comparatively too little concerned that their children should not be alienated (by influences growing out of education) from their own religious principles and habits.” “The young of our Church exposed to every possible variety of perversion, are tempted continually to the rejection of all the claims of religion upon their understanding and affections.”†

“A no less important interest of our Church than the seminary for Clerical education, is the conduct, under its own auspices, of *academic* education.‡ He calls “academical schools, connected with our Churches, a most important expedient. Such, he says, is the conviction of my mind, long entertained and continually more and more confirmed. My inability, from circumstances, to act *practically* upon it, is among the most painful subjects of reflection, occupying me, in the probably almost finished course of active service in the Ministry.” Parochial schools, for the young of the congregation, would, in my sincere persuasion, be of the first importance to the Church and society.”§ “The young of our communion will either grow into life with no religion at all, or with any, rather than that which we think best for them, *unless* we cause religion, as we hold it, to be incorporated with *academical* education. It is surely time that we should be awake to the effect of education, without religion, in our academic institutions.” “It is time for all to countenance no more the liberalizing away of all the moral influences of education.” “Our Missionary action abroad has taken education for its ground.”||

Influenced by such wise counsels of our specially authorized advisers, there was founded about the year 1834 a school for boys, of which the Rector and Assistant Minister of this congregation were the visitors—and after some interval, we have now, as has been stated, two schools connected with our congregation, one for small children, female and male, and one for more advanced boys.

My beloved Brethren :—The advantages, in which, under the providence and grace of God, you participate as members of this congregation, have *now* been briefly set before you. First, beyond all parallel, the holy Word and the holy Sacraments, and *divine* ordinances, and auxiliary

* Journal, 1816—page 551 Dalcho's History.

† Addresses 323 and 1826.

‡ § Addresses 1823 and 1833.

|| Addresses 1835 and 1839.

to them, (*mere* auxiliaries, but still valuable helps,) the teachings and incitements on Sundays and week days, by word and ceremonies, and arrangements, interior and exterior, material and spiritual, of His *holy Church*; and the lessons and exhortations in catechising, and in preaching, and pastoral visits of His *holy Ministry*. Our organization is filled up in Clerical and Lay officers: in Pastors, and Wardens, and Vestrymen; in catechists, male and female; in school-master and mistress. The proper appendages of "the house of prayer"—the cemetery around it—the catechetical school house—the daily *primary* school-house, and the rectory, are satisfactorily provided for us. What congregation, in our extended country, has a larger number of these advantages? How few have so many? To our school for small children, and for more advanced male children, it would be well, in due season, to have a third department for female *youth*; but, at present, one deficiency to which allusion was made, should be supplied. Let it be *repeated*. We *need*, urgently need, and promptly should have, a building for our High School for boys. It has no "local habitation." It needs one, placed near to this Church, conspicuous to every worshipper in these courts. The school has done, is doing, and promises more and more substantial benefit for the pupils, the pastors, the parents, the sponsors, the community, and the Church. But for its home, it is dependant on the charity of a sister congregation. When we vacate their room, (which we should do as soon as possible) it will probably be used for a male school of their own—(they now have a female school,) and thus the usefulness of that valuable institution, St. Stephen's Chapel, will be greatly enlarged. An appropriate house for our *chief* daily school would be an admonition to each one of us, and to every passer by, that "one thing is needful," that this one thing should be regarded, more or less, *every day*—that the young should be daily reminded of this one thing—that this great lesson should regulate every school; that the young should be taught and exercised during school hours, not in secular knowledge and good manners exclusively, but also in Christian knowledge, and in the Christian customs of prayer, hearing the word, and repeating the truths and precepts of the Gospel, as in our "Church Catechism"—that simultaneously the conscience, the soul, the affections, the intellect, and the physical nature should be cultivated and strengthened—that the Scripture lesson should be carried out in our schools, "add to your faith, virtue, and to virtue, knowledge"—that here (and not only at home, and in the Church) the child should be trained for immortality, for heaven, as well as for respectability and usefulness, on this precarious and short enduring earth. Such a building—such an accommodation—such an instructive and heart-speaking object, will you not assist to put up? How appropriate a token of your gratitude to God, and cordial gladness for being permitted to return to this your religious home, on this occasion of re-opening it, will it be to present a thank-offering for the erection of our school house. It becomes "the mother of the Churches," in the diocese, to set them an example in this matter. It would be followed. And if each of the larger parishes, and two or more of the smaller united, had such a school, how would it tell for the cause of pure religion and sound learning.

It may not be permitted to your speaker to live to see this object accomplished, (which would approximate your Church institution to a remarkable degree of *completeness*.) But you need not be told it has been long, very long near his heart, and the interest is increased, as is noticed every day, to what persons *in general*, education is committed—if not Infidels or Romanists, or other errorists, practical unbelievers, whose pursuits centre in this poor planet, who care not at all for those things which are not seen, but eternal. And it must be noticed also, that the knowledge and the training of the Gospel are entirely excluded from the great majority of the schools.

In the address to the Convention of 1835, our late venerated Bishop, remarks: "The Classical School of St. Philip's Church is regarded, I have reason to believe, as a nursery of sound religious character in the rising generation of our Church." That school was useful—some of its pupils became communicants, and one of them a Minister of the Church. On the resignation of its teacher, it was unavoidably suspended. In 1841, a school for the diocese in general, was instituted, and when it was suspended, our existing schools were commenced. Their career has been encouraging—their prospects, we humbly trust, are brightening, and will be much advanced by the commodious and beautiful edifice, (on a plan prepared by a native artist of high reputation, a member of our communion,) which we hope soon to behold rising on yon neighboring site. But it cannot be brought to its topstone without your liberal assistance. For a *general* contribution, the few giving according to their abundance, and the many in just proportion, it is not probable that I shall again, certainly not soon, make application, (unless it be for some endowment to give the institution permanency, to secure the very best teachers, and to make it accessible to those of limited means.) I repeat, this is probably my last petition for the large bounty of this whole congregation, and it is trusted that a suitable Christmas or New Year's gift, will not be withheld from this object of our common concern. The proposed building will be the depository of our parish library, and have a recitation room for candidates for the holy Ministry, and for a school at night, for the benefit of those who cannot attend in the day.

To conclude. The Word, and Sacraments, and Ordinances of *God*; the Word, and ceremonies, and music of the *Church*; the teaching, and preaching, and visitations of the Pastor; the daily morning and evening prayer; the weekly Communion; the Fasting and Festival solemnities; the "house of prayer," (with its accommodations and symbols, and memorials of the dead and cemetery for our bodies.) The schools, Sunday and daily; Clerical and Laical. What advantage can they be to us if they are not used *perseveringly*? But they may be used constantly, and yet not faithfully, and therefore to no good effect. They may be the employment of the *outward* man only. To be of benefit, they must be used, if I may so speak "inwardly of the heart, in the spirit, and not in the letter only," and so that the praise be not of men, but of God. The means of instruction, of incitement, and of grace, are *but means*. They are not *ends*, not results, for *which*, we must look beyond the means, and instruments, and agents. "The milk of the Word" must be so used that we "may grow thereby."

The sacrifices of prayer and praise, and holy communion, to be accept-

able to God by Jesus Christ," must be "*spiritual sacrifices*." It is an ancient error to overlook the spiritual, and to rest in the material, thus reproved by the Prophet Isaiah: "This people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me." And by Jeremiah, "trust not in lying words, saying, the temple of the Lord—the temple of the Lord are these," (that is, the privilege of the temple belong to these men)—"amend your ways and your doings." The *true* worshipper worships the Father in spirit and in truth, for the "Father seeketh seed to worship Him. God is a Spirit, and they that worship Him *must* worship Him in spirit and in truth." "The kingdom of God is not in word, but in power, and in the Holy Ghost. It is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." May we so profit by our privileges, as "to grow in grace, and in the knowledge of our Lord Jesus Christ, from Whom, the whole body, fitly joined together, and compacted, by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

May our schools, Catechetical, Sunday and daily, help us to bring up the young in the nurture and admonition of the Lord, and our servants as the servants of Christ, doing the will of "God from the heart." May we be solicitous *less* that our bodies should be by the graves of our ancestors, than that wherever they may lie, they should be waiting the resurrection of the just—and tho' we may reasonably desire that the soul on the brink of eternity may have "the comfort of receiving the blessed Sacrament," let us be far more desirous that it should enter into the rest of paradise—and when soul and body shall come to the judgment, (as come they must,) may we hear "thou hast been faithful over a *few* things, I will make thee ruler over many things—enter thou into the joy of thy Lord." And now, &c.—*Amen*.

FOR THE GOSPEL MESSENGER.

REPORT OF THE MISSION AT ST. STEPHEN'S CHAPEL.

To the Bishop of South-Carolina.

Rt. Rev. and Dear Sir :—I beg leave to offer you my semi-annual Report of the Mission at St. Stephen's Chapel from the first of July 1851. Soon after my last report, my health had become so much impaired by severe labors and the intense heat of the weather, that it was considered indispensable that I should take some relaxation from care, and seek recovery by change of air and scenery. But the difficulties in the way of leaving my charge were so numerous and formidable, that I hesitated some time before making up my mind to absent myself even for a short period. These difficulties, however, were smoothed for me by the unexpected kindness of friends.

Mrs. Du Prè very liberally relieved me, for the time, from my engagements as a teacher in her Seminary. The Rev. Mr. Phillips kindly engaged to supply my place at the Chapel once on each Sunday, and

my assistant undertook the other labors connected with the congregation. The supervision of the Church Home was kindly undertaken by the Rev. Mr. Young.

On the 15th of July I left for the mountains of North-Carolina, with the intention of being absent but one month. At the end of that time, however, I was scarcely perceptibly relieved of the bodily weakness and suffering, which had occasioned my departure. It then seemed necessary that I should remain longer; and my absence was protracted to eight weeks. During that time, the medicinal action of the baths at the Warm Springs, the pure elastic atmosphere and healthful water of the mountains were instrumental, under the blessing of God, in restoring me to health; while the almost entire rest from labor and care (interrupted only by my holding one service and preaching every Sunday,) the grand and varied scenery, and the hospitality of those among whom I was thrown, who though in many cases previously strangers, treated me with the cordiality of an old friend—all these things combined to restore the elasticity of the mind, and send me back with renewed vigor to the arduous labors of the Mission.

In these labors there is scarcely any thing which calls for special remark at this time. Divine Service has been held, and sermons delivered every Sunday morning and afternoon, without interruption. The Lord's Supper has been administered twice a month in public, and five times in private to the sick. There has been scarcely any interruption in the daily service. Whole number of services two hundred and thirty-one (231)—in the year, four hundred and twenty-five, (425). Lectures have been delivered once a week, and often twice—Baptisms, fourteen (14) in the half year; twenty-six (26) in the year. Marriages, none since the 1st of July. Burials, eleven (11); seventeen in the year. Confirmations by the Bishops, seven (7). Additions to the Communion about the same number. Several who had been preparing for Confirmation, were not encouraged to come forward on account of their not intending to commune at an early period. It is hoped that they will see their way clear another year to *all* their duty, and come with true penitence and living faith to the Holy Sacrament of the altar.

The school for poor children is still continued in the school room of the Chapel yard, with evident benefit to the poor, and at an expense of \$200 per annum. Additional efficiency has been given to it by the attention of the ladies visitors of the Church Home. As it is difficult to make the income of the school meet its expenses, I must again commend it to the liberality of the benevolent. I am also exceedingly anxious to organize a similar school for small boys, with a female teacher. This is almost as much needed as the girls' school, and frequent inquiries are made by members of the congregation, whether we cannot provide them with such a school. As we have already the necessary building, a fund of some two thousand dollars would, with the aid of small sums received for tuition, support such a school in perpetuity. The *necessity* of such schools in connexion with the Church, and especially with our Chapels for the poor, must be apparent on the least reflection. For though the city is provided with Free Schools, which are presided over by competent teachers; yet, the

numbers attending them, make it impossible that sufficient individual attention should be given to each pupil, and the character of many of the parents and children makes it very undesirable, that the children of religious parents should mingle freely with them. The religious instruction also given in the Free schools (if any be attempted,) must be necessarily meagre and imperfect: while *our* schools would train them in the principles of the Church by catechetical instruction, and accustom them to her forms by attendance on the week-day service. The psalms, and lessons, and hymns, and chants, (the last of which are sung delightfully by the children of St. Stephen's), cannot but have a powerful influence on the minds of the children; and though we know that nothing but divine grace can dispose the heart to good, yet we are taught and required to use the means, and this means, devoutly used, we believe to be among the most effective.

These and other reasons, which I omit for the sake of brevity, make me very anxious to increase our schools, and make them permanent. Any number of scholars can be obtained, and competent teachers secured. But as some of the poor can pay nothing, and others a very small sum, say one dollar per quarter, some funds are necessary. Will not the friends of the poor of Christ aid us by donations, or by such legacies as would put us beyond the necessity of annual appeals?

The Sunday Congregations at the Chapel have been large and attentive. Though the number in attendance has been somewhat greater than we can expect to continue, on account of St. Philip's Church having been closed for repairs, and a small part of that Congregation having attended here; yet, the opinion has become prevalent in the Congregation, that it will soon become necessary to *enlarge the Chapel*, in order to provide accommodation for all the regular worshippers.

I have in the year past, received and expended on account of communion alms four hundred and thirty three dollars and twenty-one cents (\$433,21). The collections at the Communion in the Chapel amount to fifteen or eighteen dollars per month, say less than two hundred dollars (\$200) per annum, so that more than half of the sum expended is obtained by donations from persons belonging mostly to other Congregations. In many cases they are given anonymously, and I have no opportunity of thanking the generous givers. May their reward be great in heaven! Whatever is expended is always after personal inspection and inquiry, and by my own hands.

Nearly two hundred pieces of second-hand clothing and four blankets have been received and distributed to the necessitous. Further donations of the same kind are respectfully requested.

I have made seven hundred and sixty-five (765) visits since the 30th of June, and sixteen hundred and fifteen (1615) in the year. I have ever been firmly persuaded that the system of parochial visitation steadily pursued is, if not the only means of collecting and keeping together a congregation like this—yet, that it is one of the most efficient for promoting both its temporal and spiritual prosperity. The Pastor thus becomes thoroughly acquainted with each family of his flock, knows as far as man can know, their temporal and spiritual necessities; is looked up to as their counsellor and friend; is able to adapt his public instruc-

tions to their capacities and needs. His attention and kindness in sickness endears him peculiarly to the unfortunate. Many are drawn by this means to the public service, who would not otherwise, for years, hear a sermon or respond to a prayer. It has, therefore, been my aim to acquire a personal influence for spiritual good over each member of my flock. How far I have come short of my own aim, I need not say. May God, for Christ's sake, pardon my deficiencies, and give me more grace for time to come!

The Church Home has necessarily occupied a good deal of my attention and care. It has not been without its trials and difficulties, though with the aid of many benevolent persons of both sexes, to organize and carry into successful operation, such an institution. Yet, we trust that the main difficulties have been surmounted. And surely no one can look upon the case of fifteen orphan girls, rescued all of them from poverty, and many of them from misery, degradation, and probably open sin, and brought up in a Christian household to habits of order, neatness and industry, without confessing that visible good has already been done, sufficient to recompense all our efforts. Nor is this all. An asylum has been provided, where already several Christian ladies, of high respectability, have found a shelter in age and misfortune. If the community will but sustain us with the means, it cannot but become, with the blessing of God, a large and most useful institution.

I make no apology for again commending, through you, this mission to the continued prayers and beneficence of the more wealthy members of the Church. The time has undoubtedly come, when much more of self denial, of earnest prayer, and of pecuniary liberality is demanded of all the members of Christ's mystical body, than heretofore. The time has come when the Church will be judged not only invisibly by her Lord, but visibly by men, according to her works. The time has come, when a note of the true Church, with all impartial observers, will be her charity and activity in behalf of the temporal and spiritual wants of her poor members. And it is one of the most cheering signs of the times, that, in this respect, God seems to be breathing a new life into many, who have seemed hitherto dead to works of charity and faith. In these remarks, I would not be understood to speak the language of complaint. I have rather to acknowledge the exceeding kindness and generosity with which almost all my efforts in behalf of the stranger and the poor have been met and forwarded. But much remains still to be done. And if, as we are assured on the highest authority, "it is more blessed to give than to receive," the exhortation to a severer self-denial, to a more earnest living by faith, to a larger liberality, will only tend to promote the highest good, here and hereafter, of those who shall listen to and follow it.

With great respect and affection, I am yours in the Gospel and Church of Christ

CRANMORE WALLACE,
Minister of St. Stephen's.

Charleston, Epiphany, 1852,

The above report has been read by me with much satisfaction and thankfulness to Him "from whom do proceed all good counsels and just works," and secondarily to the "Minister of God" for this congregation.

C. E. GADSDEN.

January 10, 1852.

ARCHDEACON OF MEATH.

(Continued from page 344.)

"One more of your inflammatory topics, taken from the 'works of the Church.'

"You spoke of the sufferings through which the Irish people had lately passed. I who have witnessed it know its extent, and how it has been borne: an example, in both respects, not surpassed in the history of any people. You spoke of all this suffering as deliberately, as intentionally inflicted on them *by their enemies*. You neither alluded to, nor left room for, any other cause; neither for the hand of God, nor for the failure of nature in the loss of the potato. You spoke of all they have suffered, and yet do suffer, as *inflicted by their enemies*. At first, 'the enemy' appeared to be the British Government, if not the English people. I, Sir, have sometimes remonstrated against some of the Government plans during the famine, as not always being the best adapted to secure their end. But having had much to do with the administration of that relief,—having sat on one occasion in particular in the Sessions House of Kells from six to eight hours a day, for four or five days of several weeks in succession, the whole impression left upon my mind is this, that but for the exertions and the liberality of Government, the people must have perished by thousands. The conduct of the English people at that period should ever live in the recollection of Irishmen. How many hundreds of thousands, collected by voluntary subscriptions among the 'English heretics,' were then distributed among 'Irish Catholics' by known public channels? I believe there was a still larger amount behind, which came through private channels, and can never now be known in its amount until the day when God shall give to all men according to their works. I know that £1,500 came from private persons through the late Bishop of this Diocese. I knew of £500 more sent through the hands of one of my sisters. And what amazing sums have come in other ways through private hands? Did we not then know England by her works?

"But as you proceed in this part of your sermon, the scene was changed; at least the 'enemy' was. It seemed that it was the robbery, the plunder (you 'used the word advisedly,') of the Clergy of the Irish Church, that had inflicted all these miseries. You know not perhaps our local circumstances in this respect. The poor law valuation of Kells is about £12,000 per annum. The income which I drive from it as Rector is about £410, or one-thirtieth of the rent, instead of what tithe used to be supposed to be, one-tenth of the produce. And this is not paid by the people; it is paid by the proprietors, who, with scarcely a shade of exception, are Protestants. It would matter little whether they were Protestants or not. There is not a property in the parish that has not been purchased by the present proprietor or his ancestor, *subject to this charge*—that is, he never purchased the part which belongs to me; and when he gives it to me, he does not give me anything that ever was his. As it concerns the people, the case stands thus:—That part of the property of the parish which belongs to me must always be spent *among them*, because I

must always live here; and I can appeal to them whether it has not always given as much employment and done as much good among the people as any other part of the property of the parish.

"3. Your last application of this method of choosing a Church is to Unity of Doctrine,

"Not to truth of doctrine: for of that you said nothing, but only to unity in holding it.

"You might find a Church holding in its confession the true faith of the Gospel; but if you found some unruly members questioning some of those doctrines, you would, by your rule, forsake that Church, to take refuge in any Church holding false and erroneous doctrine, provided only that the members agree in their falsehood and error. Is not this a rare rule for finding the truth?

"But I object to your manner of applying your rule here as well as in the other points.

"You stated that, 'every doctrine and opinion, every shade of doctrine or opinion that ever was professed among men, may, now be held in the Church of England—except always any approximation to the Church of Rome.'

"What! Every doctrine or opinion? If this be not false witness, what is? What! Arianism, Socinianism; what a list I might make! When you were a Clergyman of the Church of England did you ever know of such doctrines taught by any of her Clergy? If you did, *did you report such an offence to the Bishop*, according to our 26th article, to which you had subscribed? Tell us the case, and the Bishop. If you knew them, and did *not* report them, the sin and the shame be on your own head. If you never knew of any such doctrines preached, what right have you to affirm it now?

"I admit that there are some differences of opinion among our Clergy. Whether it be so with yours too, I will shortly put to the test. But still you know that *there are some things* in which all our Clergy agree. Do not start when I tell you what they are. You ought to have learning enough to know. All our Clergy then do agree, unanimously, and without any difference, *in the Creed of the Council of Trent!* All our Clergy do agree *in what that Council, at its first Session, declared that all Christians do of necessity agree in.* All of us do hold *that only and firm foundation against which that Council declared that the gates of Hell shall not prevail.*

"If you doubt this, let me make it plain to you. The Council of Trent, in its first Session, did all join in pronouncing their confession of Christian faith. They thus stated their grounds and reasons for doing so—'This holy, universal and general Synod of Trent.....before all things determined and decreed that the confession of the faith was to be put first, following in this the examples of the Fathers, who in their more sacred councils were accustomed in the beginning of their acts to oppose *this shield against all heresies: by which alone* at length they both drew unbelievers to the faith, conquered heretics, and confirmed the faithful. Wherefore it (the Synod or Council) was of opinion, that the symbol of faith (or creed) which the holy Roman Church uses, as that rule in which all who profess the faith of Christ *do ne-*

cessarily agree and AS THAT FIRM AND ONLY FOUNDATION against which the gates of Hell shall never prevail, should be recited in so many words in which it is read in all the Churches.' And then they all joined in reciting THE NICENE CREED; the same Creed, in so many words (as they say themselves) which all our Clergy recite every Sunday in Church as their confession of faith; which all subscribe as being proved by most certain warrant of Holy Scripture. I quote from authentic copies, and I will publish the Latin, that my translation may be judged.

"Here then you have what we agree in. And mark how the Council of Trent speak of it. It is a 'shield against all heresies.' Therefore whatever it is not a shield against is no heresy. 'By which ALONE the Fathers conquered heretics.' So say we too; and, if we be heretics, let us be conquered by this alone, and we are ready to submit to it. 'In which all who confess the faith of Christ do necessarily agree.' So say we too, and do agree to it. They call it 'that ONLY and firm foundation against which the gates of Hell shall not prevail.' So say we too; and it is precisely our saying that this is the ONLY foundation against which the gates of Hell shall never prevail, THAT MAKES US PROTESTANTS! For here lies the difference between us. You say that the creed of Pius IV., containing twelve articles more, drawn up as a creed after the Council of Trent was dissolved, is that foundation against which Hell shall not prevail. We say that the Nicene Creed, without those twelve articles, is 'the only foundation against which Hell cannot prevail.' Here we have the Confession of the Council of Trent clearly on our side; for they declared the Nicene Creed, *without* those twelve articles attached, to be the ONLY FOUNDATION, against which the gates of Hell shall not prevail. We are therefore Protestants simply for holding fast to what the Council of Trent laid down in its first meeting!

"Here we are constrained to say 'what wonders hath God wrought!' I do believe that first act of the Council of Trent was prepared by God who overrules all the doings of men, to perform a greater part hereafter, that any council has yet performed in the history of the Church on earth."

"But I must come to the *unity* of your Church in doctrine.

"You say you have found the most beautiful harmony and unity of doctrine in the Church of Rome. Now, if I can shew that there are more and greater differences in your Church than in ours (and about matters more important to your doctrine and worship than the differences among us are to ours) then you must acknowledge that there may be differences about important points which do not destroy necessary unity of doctrine.

"I set before you six such questions, merely as a specimen of the numberless disputes in your Church.

"1. Do you believe in the immaculate conception of the blessed Virgin? Was she a pure and perfect being, without stain of original sin upon her nature: or was she a being of a fallen and sinful nature, like the rest of the human race?

“ You must see the importance of this question to the *worship* of your Church ; to the manner in which you address yourselves to God.

“ I do not now bring you to the Scriptures, or to *her own words*, ‘ My spirit hath rejoiced in God my Saviour.’ (Luke chap. 1, v. 47.—Douay Bible.) If He were *her* Saviour, then *she needed to be saved*, and of course must have been a sinner by nature ; for you know Adam needed no Saviour till he became a sinner. But my present business is *not* the truth of the doctrine, *but your unity about it*. Do you then believe the immaculate conception of the blessed Virgin, or not ?

“ Now, *whichever way you answer this question*, whether ‘yes,’ or ‘no,’ I undertake to bring up a host of Doctors and Divines of your Church to tell you, not only that you are wrong, but that you are a heretic ! If you doubt this, Sir, just try. *Take your choice of ‘yes,’ or ‘no.’* In the one case, I bring you the whole religious order of the Monks of St. Dominick to tell you that you are wrong, AND A HERETIC. In the other, I bring you the whole order of the Monks of St. Francis to tell you the same. I can bring on both sides also other Monks, and Doctors, and Bishops without end. What beautiful unity is here ! Who would not be enticed to Rome by such a sight of wondrous harmony !

“ You cannot say the subject is of no importance ; your present Pope will teach you better. In a letter which he wrote about two years ago to all the Bishops in the world who acknowledge him, for the purpose of establishing this doctrine, he calls it ‘a matter of such high importance.’ And well might he say so. You know that in your Church a solemn feast-day is appointed, a solemn service is celebrated, in honor of the immaculate conception ! Can it be a matter of no consequence whether the ‘immaculate conception,’ which is so celebrated in your Chapels, is a TRUTH OR A LIE ? You know, I suppose, that multitudes of Priests and Doctors in your Church have declared and publicly preached that all who attend that solemn service in your Church do thereby COMMIT A MORTAL SIN ! If you doubt this, I will bring you up the decree of Pope Sixtus IV (a decree confirmed by the infallible Council of Trent), to tell you the fact. Now, did you ever hear of anything like this in the Church of England ? Did you ever hear of any of her Clergy preaching publicly in their sermons that those who attend any of her services do thereby commit *mortal sin* ? Are you not ashamed to bring up our little differences to us, while your own Church affords such examples as this ?

“ Can you say this question is even yet settled in your Church ? Your present Pope, in the letter above referred to, tells you *it is not*. ‘Multitudes of persons (he says) are astonished that the Church and the Apostolic See *have not yet decreed* to the most Holy Virgin this honor !’

“ How comes it that so important a question, a question producing such enormous scandals, a question of so long standing, has never been settled, in a Church which boasts of an ‘infallible judge,’ able to settle all controversies ?

“ This dispute has raged in your Church for MORE than SIX HUNDRED YEARS ! and your present Pope tells you that it is not settled yet !

"The history of this question is so important,—it so utterly overthrows both the pretence, and the pretended advantage of your having an infallible judge of controversies, that I will keep it to be considered farther in a separate paper, in which I will print all the original decrees of your Popes and your Councils concerning it. I proceed now to another question.

"2. Is it agreeable to the spirit of the Gospel, and the authority which Christ has left in his Church, that the Church should burn to death those whom she calls heretics? I need not speak of the importance of this question. It is either a doctrine of God, or of devils. *Which side do you take?* If you say 'of devils,' I bring against you hosts of Divines, Doctors, Bishops of your Church; yea, Popes and General Councils, acknowledged by yourself to be infallible! and to crown all, the canon law of the Church of Rome at this day! But if you say it is 'of God,' there are enough of Roman Catholics, aye and of Roman Catholic Priests too, at this day, whose Christian feeling rebels against all authority of their Church in such a question, to cry shame on you. What a picture of *unity* is here, in a question of such vast importance to the Christian name!

"3. Or suppose I ask you whether by the laws of Jesus Christ, and the authority he has left in His Church, the Pope has authority to depose Queen Victoria, and command her subjects to rebel against her as a religious duty, can you give me any answer to this, in which the unity of your Church will appear?

"4. The vow of celibacy of your Clergy, is it from heaven or of men? Was it established by God, or by Jesus Christ, or by His Apostles? or was it established by the authority of the Court of Rome, as a mere matter of ecclesiastical discipline?

"You cannot say this question is of no importance. It is one of your own chief marks by which to know the Church of God. Without it, you could not find her at all, according to your present principles. Is it of no importance whether this mark were put on her by man or by God? Now, *answer this which way you please*, and still I undertake as before to bring up hosts of Divines and Canonists of your Church to tell you that you are totally *wrong*.

"6. Will it be any better with you if I go to Scripture?

"When Christ said to Peter, 'Thou art Peter, and upon this Rock I will build my Church, and the gates of Hell shall not prevail against it,' (Matthew, ch. 16, v. 18. Douay Bible) was it Peter himself, or the true faith which he professed, which was that 'Rock' on which the Church of Christ should be built? This is a question as to the very foundation on which you believe your Church to be built. Here, if any where, you should be all agreed. Now *answer this question which way you please*, and again as before, I bring up to you Doctors, Bishops, Popes of your Church, to tell you that you are *wrong*!

"What an amazing list of questions I might put to you with the same offer! I sum up all, as respects the Scriptures, in this one way. Bring me any passage of Holy Scripture, the meaning of which is disputed between our Church and yours: tell me the meaning you put on it: and let me see if I cannot find some better man in the

Church of Rome than you are, to tell you to your face that you are wrong, and that *we are right*!

"You see, Sir, now, the unity and harmony of your Church in doctrine, in which you boast yourself so much?

"What think you now of your rule 'by their works you shall know them'?"

"I have applied it to the three things you chose yourself,—1st Holiness. 2nd, Persecution. 3rd, Unity in doctrine. Can you now defend your Church by it any more?"

"*And shall I now condemn her?* No, NOT YET. *Your rule is a false one*: and I will not take an unfair advantage against your Church, from your having foolishly undertaken to defend her by a false rule. I do not seek for victory for my Church nor for myself. I seek for the truth of God's Church, in order to the salvation of my own soul, and the souls of others. I shew you the folly of your own rule,—I shew you how fearfully it condemns the Church you seek to defend,—only in the earnest hope that you will now look out for some better rule, some true and perfect and Catholic rule, to try the Churches by. Let me now shew you this Catholic rule; I will take it from a bright example: one which you will yourself cheerfully acknowledge to be one of the brightest pages of Catholic history. Will you not accompany me candidly, and look at it fairly?"

"I speak of the Conference at Carthage, between the Catholics and Donatists, held about the year 411.* Here we have common ground to go upon.

"There were then two Churches, two rival Churches, contending for the rightful possession of the name of Catholic, just as we do now.

"These two Churches extended over the greatest part of civilized Africa, numbering several hundreds of Bishops on each side. And all Africa was distracted with the question, 'which was the true Church?'

"You and I, Sir, are agreed about that question: we agree that those then called Catholics, were indeed true Catholics; we are also agreed that the other party, called the Donatist Church, were a schismatical Sect.

"All the Bishops of *both* Churches were summoned by the Emperor to appear at Carthage to hold a discussion with each other. Seven Bishops were chosen on each side to carry on the discussion; the great St. Augustine being one of the seven on the Catholic side. It was the most solemn assembly the Christian world has ever seen collected, to consider the question, how the true Church is to be known among rival claimants.

"Which shall we adopt—the method of the Catholics—or that of the Donatists?"

"Before I bring forward their respective rules for knowing the true Church let me shew you their respective dispositions to each other.

* I quote this account of the "Conference at Carthage" from Roman Catholic authors: I do not know any Protestant writer who has noticed it. I take it from the "Concilia," published by Labbe and Cossart, two French Jesuits, at Paris, A. D. 1671—Vol. II. col. 1335. It may also be found in the appendix of Du Pin's Edition of Optatus, published at Paris, A. D. 1700.

"1st. It was the Catholics that asked for this discussion. The Donatists would have refused to take part in it, only the Emperor insisted on it.

"We now seek discussion with you, and *you* avoid it.

"2nd. The Catholics declared that they were ready candidly to listen to all the reasons the Donatists had to give—and that if they found those reasons good, they would submit to them, and join the Donatist Church.

"The Donatists on the contrary pronounced themselves right, and would not condescend to listen to the Catholic reasons, much less offer to submit to them if proved.

"I now offer to listen to your reasons, and to yield to them if convinced. *You* now scorn to listen to my reasons, much less to say you will submit to them if found good. You refuse to trouble yourself about them—You have probably thought that my being willing to listen to argument, is a proof that I have no certainty in my faith, and that your refusing to listen is a proof that you are certainly right. And yet you see that I am following the example of the true Catholics, while you are following the example of the Donatist Sectarians.

"I might draw out this parallel much farther; it would hold good in every particular; but I hasten to come their respective rules for knowing which was the true Church.

"Hear the true Catholics, speaking by Fortunatianus, one of their seven managers, 'Monstramus Ecclesiam, de Lege, de Prophetis, de Evangeliiis, de Psalmis, de omnibus Divinis Testimoniis.' That is, 'We shew the Church, from the Law (the books of Moses), from the Prophets, from the Gospels, from the Psalms, from all the Divine Scriptures.

"Hear how the Donatists answering by Petilianus, one of their seven. Ecclesiam Catholicam penes me esse, et pura observatio nostra facit, et vitia vestra atque flagitia. That is, 'Both our pure observances, and your vices and crimes make the Church to be with me.'

"Do *you* judge now which method *I* have chosen; and which has been *yours*?

"I say with the true Catholics that we will shew the Church by the Scriptures; *you* think with the Donatists, that you prove yourselves to be the true Church, by boasting of your own holiness and abusing us.

"Throughout this instructive conference you will find both parties true to their own method; the Catholics always shewing the Church from the Scriptures; the Donatists always trusting in themselves that they were the Church, and despising both the persons, and the Scriptural arguments of others."—*English Churchman*.

SELECTIONS.

ST. JAMES' PAROCHIAL SCHOOL.—*Toronto, Canada.*

On Tuesday, the 30th ultimo, the Parochial School of St. James's, Toronto, was opened with a suitable service, and in the presence of a numerous and highly respectable assemblage,

To the addresses of the Lord Bishop and of the Rector of St. James's, we would call the special attention of our readers, enunciating, as they do, truths important at all times, but especially so at the present juncture. . . . Divorced from religion, education will prove a curse rather than a blessing. Its effect will be, not to subdue or moderate the corrupt propensities of our fallen nature, but to render its recipient only the more expert and successful in sin.

Dearly beloved,—We are assembled together for the purpose of opening with due solemnity this School which has been erected by the benevolent exertions and charitable contributions of the members of the congregation—In this place, many, we trust, of the youth of the flock, while receiving that teaching which shall fit them for discharging well the duties of this life, will be trained also, age after age, in the nurture and admonition of the Lord,—in the knowledge and practice of those things which shall—if it please God—render them pious members of the Church, as well as useful and conscientious subjects, in the State—Forasmuch as within these walls a work of so great moment is, during all future generations, we trust, to be carried on,—it seems meet and right that we should make our beginning in the name of God and His Christ,—from whom alone cometh every prosperous issue,—humbly offering up at the same time our hearty praises and thanksgivings unto Him who hath graciously helped us hitherto.

* * * * *

HYMN.—(*all standing.*)

Great God! Thy glorious name we praise;
An Ebenezer here we raise;
Rich are Thy mercies which we share,
Thy love our words cannot declare.

This School is for Thy service raised;
Here Thou art to be sought and praised
Thy Gospel learnt—Thy day rever'd—
Thy will obey'd—Thy threat'nings fear'd.

For these great ends, Thy grace impart,
Thy Spirit send to every heart;
Our benefactors richly bless,
And crown our teachers with success.

Thus also may each future race,
Here learn Thy Word, and share Thy grace:
And after death may we all rise,
To sing Thy praise in Paradise.

Some of the Prayers used on this occasion.

Mercifully accept, O Lord, the work of our hands, which having been by thy favour brought to a happy completion, we this day in all lowliness desire to offer unto thee. Prosper thou the work of our hands upon us, O prosper thou our hand-work for the sake of Jesus Christ our Saviour. Bless by the comfort of the Holy Ghost those who have assisted in the furtherance of the undertaking; and raise up, we pray thee, devout members within thy Church, who shall be ready with willing minds to maintain this House as a place of useful learning and religious education to the latest generations. Grant this, we beseech thee, Most merciful Father, for Jesus Christ's sake, our only Mediator and Redeemer. *Amen.*

O Almighty God, who at the beginning of thy Church, didst give to some Apostles, to some prophets—to some evangelists—to some pastors and teachers, for the perfecting of the saints and the edifying of the Body of Christ, pour down upon those who shall here labour the gifts of wisdom and heavenly light, that whilst they diligently instruct those committed to their charge in knowledge pertaining to this life, they may aim to build them up also as members of Christ, children of God and inheritors of the kingdom of heaven—relying ever on thy grace, who dost live and govern all things, world without end.

Amen.

O Lord Jesus Christ, thou who was found as a child in the temple, sitting in the midst of the teachers, both hearing them and asking them questions, grant unto those little ones of thy flock who shall in all future time assemble in this place to be instructed in the true faith of thy Holy Name, that they may with glad minds and wills receive those things which they ought to know and believe to their souls' health, and with obedient hearts walk in the same, even unto their lives' end: to thy honour and glory, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end.

Amen.

O Almighty Father, who by thy holy Apostle hast taught us not to be to slothful in business, but to be fervent in spirit, serving the Lord, mercifully grant that those who shall here receive instruction in worldly knowledge, may in their several stations, duly and rightly use the same, acknowledging thy grace, accomplishing thy will, and furthering the welfare of all men: through Jesus Christ our Lord. *Amen.*

Almighty God, who hast promised to hear the petitions of them that ask in thy Son's name: We beseech thee mercifully to incline thine ear to us that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and the setting forth of thy glory: through Jesus Christ our Lord.—*Amen.*

The Rector addressed the meeting:

My dear Brethren,—Our venerated Bishop having kindly undertaken to address you on this interesting occasion, it is not my intention to occupy your time with many remarks of my own, but shall content myself with a very few observations.

When I first came as a Curate to this parish, more than sixteen years ago, our Bishop, then your Rector, pointed out to me the spot of ground on which this building now stands as the site which had been reserved by him for the erection of a Parochial and Sunday school-house, and expressed a hope that at no distant day he should have the gratification of seeing a suitable building erected for that purpose. I need not explain the causes of the delay in carrying this object into effect. They must be well known to you all. Twice since that time has our holy and beautiful house of prayer been burned up with fire; and these calamities have taxed to the uttermost the resources of our congregation.

At length, however, the design conceived by our Bishop many years ago has been happy accomplished; and it must be a subject of thankfulness to us all, that his Lordship is with us, to cheer us by his pre-

sence and share in our rejoicings this day. To those benevolent ladies, to whose exertions we are mainly indebted for the accomplishment of this work, we desire to make our special acknowledgments; and to her, in particular, whose contribution, first in the order of time, laid as it were the corner stone of the structure. But we do not forget what we owe to many who aided us by generous individual contributions. Others wished well, who had nothing more that they could do; and for their good wishes we are their debtors. Many we have reason to know gave us the benefit of their prayers; and who can compute how far these prayers may have contributed to the result which has been produced?

The great object we have in view erecting and opening this school for week-day instruction is to provide and secure, more particularly for the poorer members of our communion, a place to which they can send their children for a religious education, according to the doctrines and principles of the Church of England. To a believer in the Bible and in the government of God, it is so manifest as to require no proof, that *that* knowledge which has no tendency to improve the moral habits and religious character of man and to render him more fit for final purposes of his being, has no real value; and therefore no system of instruction which altogether leaves those final purposes out of view, can issue in the proper end of all instruction,—the communication of wisdom. For it must not be forgotten, that knowledge is not necessarily wisdom,—that the one may be purchased at the cost of time and toil, by the natural faculties of a reasonable being, whatever may be the disposition of this heart,—the other is not to be attained by the natural man, but by the knowledge of divine truth.

As believers in Him,—in the knowledge of whom standeth our eternal life,—we dare not undertake to train up an accountable being, in the pursuit of whatever may tend to increase the advantages of the present life, without directing his eye towards the brightness of the next,—to lay open to him the wonders of nature, without raising his thoughts up to nature's God,—to teach him the powers of his own reason and enrich his memory, but leave neglected or unproved for the task of making him acquainted with the relation in which he stands to his Creator, the sinfulness of sin, the abundance and freeness of God's mercy, the proclamation of pardon and the means of grace;—this is what we dare not to do. We dare not deal with a soul which must be saved through Christ, or perish everlastingly, as though the alternative were not of paramount importance, as if it were a question of trifling consideration whether a believer in Christ is to be trained up in the grand doctrines of the Gospel, or whether he shall be left unformed or unassisted in the main purpose of his life. Our desire, therefore, as spiritually enlightened members of the Church of England, is to erect all our schools, whether for the rich or for the poor, within the precincts of the sanctuary,—to lay the foundation of public usefulness and individual influence on the ground of Christian principle, seeking to promote the best interests of society by methods which tend to the glory of God.

We commence our work, most truly feeling our own insufficiency of faith and looking upwards for the divine blessing, may Almighty God

enable us to pursue it, and be pleased to own it as an instrument for good, and to Him be all the glory!

His Lordship the Bishop then proceeded to observe:—

I have been asked to say a few words on this interesting occasion; and I have great pleasure in complying with the request. Our worthy Rector has, with great correctness, related the origin of this school-house, and traced its progress to its present completion; and he has shewn with so much ability, and to the satisfaction of every well-thinking mind, the utter worthlessness of all knowledge, unless it be based upon and sanctified by religion, that I shall not enlarge upon this part of the subject. My first desire is to return my thanks, and I may add the thanks of all the Church members of this growing city, to the teachers who have directed their time and talents to the instruction of this school. Where all have done so well, and some for many years, it might appear partial to make any selection; but there is one mother of our Israel that all the other teachers will delight to see excepted from this rule—one who has with a patience, meekness, and kindness, devoted more than fourteen years to this labor of love,—she speaks of retiring from this scene of great usefulness, but we do hope that she will reconsider this resolution, and perhaps lay to her heart one of her own maxims,—that we not only are bound to do as much good as we can, but to do it as long as we can; and if the summons finds us in harness so much the better. Whether, however, she retires or continues, we feel assured that her motives are pure, and our best and holiest wishes are with her.

It is no easy matter to manage and instruct little children,—we must have order, regularity, and discipline, guided by tenderness and affection. The teachers, to succeed, must make themselves acquainted with the peculiar character of their pupils, their mode of thinking, and natural propensities. They must unite firmness with love and kindness, or they will not succeed. Many, indeed, think it an easy task to impart knowledge, and that it is best done by a stately and unbending process, and that love and kindness are inconsistent with that severe uniformity which is the most successful in the school-room. This, is, however, a grave mistake, and fruitful of much evil. St. John, the Evangelist was the most loving and affectionate of the disciples; but though these were the prevailing traits of his character, yet, when duty called,—when the truths of religion were in question, or the character of his beloved Saviour reviled, he became a lion firm and resolute, and ready to offer up his life in defence of his Lord and Master, and the truths of the Gospel. The teachers have many difficulties to contend with,—giddiness, irreverence, slowness of apprehension, fickleness, want of application,—they have too often to contend with bad examples at home,—yet they are not without encouragement if they proceed in their work in singleness of heart, and spare not themselves in preparation. Preparation!—this word seems strange in reference to children and even infants who attend Sunday schools; but the most experienced teachers find the necessity and vast advantage of preparation. They can give life to the different questions of the Catechism,—the Lessons have reference to ancient history, and its bearing on the subjects make them appear to their class entirely new. The

sence and share in our rejoicings this day. To those benevolent ladies, to whose exertions we are mainly indebted for the accomplishment of this work, we desire to make our special acknowledgments; and to her, in particular, whose contribution, first in the order of time, laid as it were the corner stone of the structure. But we do not forget what we owe to many who aided us by generous individual contributions. Others wished well, who had nothing more that they could do; and for their good wishes we are their debtors. Many we have reason to know gave us the benefit of their prayers; and who can compute how far these prayers may have contributed to the result which has been produced?

The great object we have in view erecting and opening this school for week-day instruction is to provide and secure, more particularly for the poorer members of our communion, a place to which they can send their children for a religious education, according to the doctrines and principles of the Church of England. To a believer in the Bible and in the government of God, it is so manifest as to require no proof, that *that* knowledge which has no tendency to improve the moral habits and religious character of man and to render him more fit for final purposes of his being, has no real value; and therefore no system of instruction which altogether leaves those final purposes out of view, can issue in the proper end of all instruction,—the communication of wisdom. For it must not be forgotten, that knowledge is not necessarily wisdom,—that the one may be purchased at the cost of time and toil, by the natural faculties of a reasonable being, whatever may be the disposition of this heart,—the other is not to be attained by the natural man, but by the knowledge of divine truth.

As believers in Him,—in the knowledge of whom standeth our eternal life,—we dare not undertake to train up an accountable being, in the pursuit of whatever may tend to increase the advantages of the present life, without directing his eye towards the brightness of the next,—to lay open to him the wonders of nature, without raising his thoughts up to nature's God,—to teach him the powers of his own reason and enrich his memory, but leave neglected or unproved for the task of making him acquainted with the relation in which he stands to his Creator, the sinfulness of sin, the abundance and freeness of God's mercy, the proclamation of pardon and the means of grace;—this is what we dare not to do. We dare not deal with a soul which must be saved through Christ, or perish everlastingly, as though the alternative were not of paramount importance, as if it were a question of trifling consideration whether a believer in Christ is to be trained up in the grand doctrines of the Gospel, or whether he shall be left unformed or unassisted in the main purpose of his life. Our desire, therefore, as spiritually enlightened members of the Church of England, is to erect all our schools, whether for the rich or for the poor, within the precincts of the sanctuary,—to lay the foundation of public usefulness and individual influence on the ground of Christian principle, seeking to promote the best interests of society by methods which tend to the glory of God.

We commence our work, most truly feeling our own insufficiency of faith and looking upwards for the divine blessing, may Almighty God

enable us to pursue it, and be pleased to own it as an instrument for good, and to Him be all the glory!

His Lordship the Bishop then proceeded to observe:—

I have been asked to say a few words on this interesting occasion; and I have great pleasure in complying with the request. Our worthy Rector has, with great correctness, related the origin of this school-house, and traced its progress to its present completion; and he has shewn with so much ability, and to the satisfaction of every well-thinking mind, the utter worthlessness of all knowledge, unless it be based upon and sanctified by religion, that I shall not enlarge upon this part of the subject. My first desire is to return my thanks, and I may add the thanks of all the Church members of this growing city, to the teachers who have directed their time and talents to the instruction of this school. Where all have done so well, and some for many years, it might appear partial to make any selection; but there is one mother of our Israel that all the other teachers will delight to see excepted from this rule—one who has with a patience, meekness, and kindness, devoted more than fourteen years to this labor of love,—she speaks of retiring from this scene of great usefulness, but we do hope that she will reconsider this resolution, and perhaps lay to her heart one of her own maxims,—that we not only are bound to do as much good as we can, but to do it as long as we can; and if the summons finds us in harness so much the better. Whether, however, she retires or continues, we feel assured that her motives are pure, and our best and holiest wishes are with her.

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domestic scenes presented in the Bible,—the peculiarities of character,—the miracles,—the parables, afford them inexhaustible sources of the most interesting remarks and references,—most of which the youngest can easily be made to comprehend. The secret of the teacher is to keep religion in the eyes and thoughts of their pupils ever alive, ever in motion, shewing itself in the deeds and thoughts and bearings of the different persons introduced. And are the teachers without reward for their cares, difficulties and anxieties? Certainly not; they are working for eternity,—they are co-operating with their Saviour in moulding souls for heaven, and may be the humble instruments in the hand of God of saving many from the wrath to come; and if the angels rejoiced over the repentance of one sinner that was lost, how much more over those who have spent their lives in plucking fire brands out of the burning.

And you, my young friends, suffer me to exhort you to look to your teachers with gratitude and reverence, for the trouble and anxiety they are suffering on your account. In school, be obedient to their commands; comfort and encourage them by your diligence and application; believe them to be, as they really are, your best friends and benefactors. In Church, behave with a holy reverence; join in the service whenever it is ordered, and you will never find it tedious and irksome; and when you return home, be kind and obedient to your parents; rejoice in anticipating their wishes, in removing or soothing their cares; be kind brothers and sisters, and you will find it easy to extend these kind affections to your friends and neighbors; be assured that your great business in life is as your teachers and the Bible tell you, to prepare yourselves for eternity. And doubt not, my young friends, that your welfare in this world, as well as in the next, will depend upon the good habits and dispositions you learn in this place. If you neglect your present opportunities they will never return; habits of industry, of self-control, and reverence for sacred things, if not acquired now, will never perhaps be yours. What you know to be right, do it at every hazard; cultivate the love of truth,—it will become your brightest ornament, and as a shield around you; keep your Saviour ever before you as the object of your imitation and prayers morning and evening, and it shall be well with you through time and eternity.

Here, perhaps, I should stop; but I cannot look around me on this beautiful structure without thanking those who have contributed to its erection. We who have given our mite did not perhaps think that, small as it was, it would live for ever. The soul saved by the instruction it receives in this school will live forever, and be a perpetual offering before God in favor of all who have helped onward the work; and may we not hope that there will be thousands of such? We have laid the foundation for teaching the truth as it is in Jesus to the children of one generation after another through many centuries. Here, long after all of us who have been active in building this school-house are mingled in the dust, the voice of prayer and praise shall arise from the hearts and lips of infant innocence and truth to the Father of mercy; and so will it proceed, and we cannot tell the value of the good done, because it is infinite, and because to assist in building a Church, or

Church school-house, is stretching forth our hands to eternity. Permit me to hope to see a school-house similar to this, in close connexion with our holy Church, in every ward of this growing city; and this would soon be accomplished were Churchmen and women to reflect, that in no other way could they offer a more pleasing sacrifice to God, through the Saviour, than in thus becoming the humble instruments of multiplying the number of the redeemed.

The deeply interesting proceedings were concluded with the singing of the following hymn:—

A children's temple here we build,
And consecrate it, Lord, to Thee;
In hope that with Thy presence filled,
These humble walls may ever be;

When Christ, Thy holy child, was born,
He had not where to lay His head,
Though King of kings, He did not scorn
A stable-roof and manger-bed.

He who the throne of glory shares,
Came down, that we, thro' sovereign love,
Might be God's children and God's heirs,
Joint heirs with Him in bliss above!

And is He not to-day the same
As yesterday? and visits there,
Where two or three in His great name
Are met for worship, praise and prayer?

Yes,—and where simple souls are taught
To do His heavenly Father's will,
Or infant's to His arms are brought,
He welcomes them and blesses still.

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

¶ *The Benediction.*

The Church.

ST. PAULS' CHURCH GRAMMAR SCHOOL.—*Toronto, Canada.*

This Institution was affiliated some time since with Trinity College, was visited by the Lord Bishop of Toronto, on Monday the 22nd ult., on the occasion of a Christmas Examination. The Reverend Provost Whittaker, M. A., the Reverend G. C. Irving, B. A., (Professors of Trinity College,) and the Reverend John McCaul, L. L. D. likewise honoured the occasion with their presence. These gentlemen were kind enough to take part in the Examination, and expressed themselves gratified with the knowledge and progress evinced by the pupils in the various subjects in which they were questioned. At the close of the Examination His Lordship the Bishop addressed the boys in an affectionate and impressive manner, earnestly exhorting them to the duty of obedience, diligence, and good conduct, and dwelling with much emphasis and force on the supreme importance of religious education.—*The Church.*

COBOURG CHURCH GRAMMAR SCHOOL.—*Toronto, Canada.*

A visitorial examination of this Collegiate School took place upon the 19th December last. The boys upon the whole evinced an accurate acquaintance with the subjects examined. The answers of the elder pupils upon the *critical* points connected with the study of Virgil and Homer, were especially worthy of praise. However, as no marking was attempted, we refrain from mentioning any pupil individually. In French, Mathematics, and Church doctrine the progress was considered very satisfactory. After these exercises were completed, the senior boy in the school, in the name of his fellow pupils, presented the Rev. H. Bate Jessop, and the Rev. E. H. Dewar, each with a handsome copy of Alison's History of Europe, in four volumes, as a mark of their love and esteem. The Principal, in returning thanks, called the attention of the visitors to the steady growth of the School, and remarked, that instead of twelve names, which were inscribed in the Christmas present of the former year, he had now the pleasure of reading thirty-one, and that several more were about to be added to their number. He had now, he said, no fear for the complete success of the Institution, and he was rejoiced to find, that the *strict* rule of discipline and order, which he had always insisted upon, had proved itself to be the **TRUE** way of securing the attachment of those under his charge. The boys then adjourned to the Rectory, where the Venerable the Archdeacon of York had kindly invited them to a luncheon. After having enjoyed the hospitality of the venerable Rector, the boys gave three cheers for the Bishop, the Archdeacon, and the School, and then separated for the Christmas Holidays.—*The Church.*

FREE CHURCH COLLEGE.

Extract from Bishop De Lancey's Address.

The subject of education is a primary matter for all religious bodies amongst us, no less than to the State itself. Education necessarily comprises two things, 1st, secular instruction; and, 2d, moral and religious instruction. All Christian people hold that secular instruction must be founded on, and connected with, moral and religious instruction; and that they cannot rightly be separated in the complete education of our children, so long as we and they acknowledge our dependence upon God and our responsibility at His bar, and have not only bodies to be cared for, but minds to be instructed, and souls to be saved.

The State can only provide for *secular* instruction. It cannot undertake in its teaching, to touch upon man's relation to God and Christ, without a direct violation of the constitution which guarantees to every one of us, "that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind." The State can, then, impart only *secular* instruction—one half, (and in the view of all religious men,) the less important half, of education. The secular part of education she is aiming, and rightly aiming, to make free to all its citizens. It remains, then, for religious bodies to make the whole of education.

secular and religious, free, also, according to their respective religious views. This can be done only by liberal endowments, by religious bodies and individuals, of Free Schools, Academies and Colleges.

Hitherto, our Colleges, particularly, have had to depend mainly for support upon payments from the pupils aided by very uncertain and limited, and in many cases, by no endowments and appropriations from the Legislature and individuals. Hence, many of these institutions amongst us, have had an imperfect, sickly, flickering, contingent existence, often seeking popularity at the expense of necessary rigor, sacrificing discipline to numbers, and conciliating ignorance and indolence by yielding to their demands as to the extent, the nature, and the thoroughness of the education they impart. Depending upon the numbers of pupils for the very means of subsistence, the pupils, not the colleges, are the patrons. Numbers, not efficiency, and thoroughness of instruction and discipline, are the controlling influence. Reverse the position of the parties—make the colleges, in reality, the patrons of education by the offer of *free* education, according to the principles of religion, to all young men who will accept the blessing, on the condition of faithful study and good behavior, and the halls of our institutions would at once be better filled, better governed, better furnished, and exert the right and true influence over the youthful mind, and the parental judgment. I cherish the hope that Geneva College will be able, at some, no distant day, to assume and maintain such a position. In the best judgment that I can give to this most important topic, I am fully convinced that this is the true and the only source of prosperity and efficiency to the college; and in this view I most earnestly commend it to the liberality, piety, judgment, and zeal of the Diocese and Church, for such endowments as will place it in the high and honorable position of the *free patron* of all the youth who seek sound education in her halls."

POETRY.

HYMN,

Composed for the Occasion, by the Rev. J. C. Passmore, and sung at the laying of the Corner Stone of "Kemp Hall," College of St. James, Thursday, July 31st, 1851.

From Susquehanna's fountains,
To broad Missouri's tide;
From Eastern granite mountains,
To western prairies wide,—
The light of human learning
Shall shine with piercing ray,
The night of ages turning
To brightness of the day.

But, vain will be that shining,
And deadly all that light,—
No heavenly truth inclining
Those myriad souls aright;
Since Christ our Lord is risen
Above this lower earth,
Why should its bonds imprison
A seed of glorious birth?

Shall Churchmen, who are rearing
 A home for Christian youth,
 Deny that they are fearing
 The God of Love and Truth?—
 Shall the Cross of Christ be hidden,
 In weak, unmanly shame.
 By the men who once were bidden
 To glory in its name?

No!—never will we hide it!—
 Our sons the truth shall learn,
 Though scoffing foes deride it,
 And fools with anger burn,—
 We count all Godless knowledge
 But worthless heathen dross,
 We build a Christian College:
 We will not hide the Cross!

"Eternal praise be given,
 "And songs of highest worth,
 "By all the hosts of heaven,
 "And all the saints on earth;
 "To God supreme confessed,
 "To Christ His only Son,
 "And to the Spirit blessed,
 "Eternal Three in One!"



RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture.—That for February, was by the Missionary Bishop for Africa. The statement by the Bishop of the Diocese, as to the condition of our Missions in general was omitted, as sickness prevented his presence. The amount collected was \$23 30.

Anniversary Meeting of the P. E. Society for the Advancement of Christianity in S. Carolina.—The 42d Anniversary was held at Columbia, (S. C.) on the 10th February. The Bishop being prevented by sickness from being present, and the Vice-President being absent, on motion, the Rev. Dr. Hanckel took the Chair. The annual sermon having been preached in Trinity Church by the Rev. J. M. Pringle, at 10 o'clock, at 7 in the evening, the Society proceeded to business. Twenty-three Clergymen and nine Laymen were present. The minutes of the last annual meeting were read, and the officers of the ensuing year were elected. The Rev. C. C. Pinckney then read the annual Report, after which it was moved that the Report be accepted, and the usual number of copies printed. On motion of Col. T. M. Cox, seconded and amended by Rev. C. C. Pinckney, it was then proposed that it be recommended to the Board of Trustees of this Society, (if they deem it expedient,) to invest a portion of the Permanent Fund in the erection of Churches in the upper part of this State, upon application made by the Vestry of any Parish, provided always, that such application shall duly set forth, that a sum equal to at least half the cost of the Church, proposed to be erected, has already been raised by subscription; and provided also, that the said loan be secured by a

bond and mortgage of the said corporation, conditioned upon the payment of the interest annually, and the final extinguishment of the whole debt in ten years. The Rev. Mr. Young moved that the subject be referred to a committee to report at the next annual meeting. This motion was lost; upon which the question being taken upon the original proposition of Col. Cox, it was lost also. Some doubt having arisen as to the import of the expression "one year" in the clause of the 2d Article of the Constitution, the Chair (unanimously sustained by the meeting) decided that it signified *the year last past, or immediately before his vote*. It was then moved by Mr. A. E. Miller that the 6th Article of the Constitution be stricken out and the following substituted:—"The Anniversary of this Society shall be held on the evening of the third day of the meeting of the annual Convention of this Diocese in Charleston; but when the Convention meets in any other place, the Society shall hold its anniversary in Charleston, at such time as shall be determined by the Board of Trustees." The motion was lost; and there being no further business, the Society adjourned.

The Convention.—The *sixty-third* Annual Convention of the Protestant Episcopal Church in the Diocese of South-Carolina, assembled at Columbia on the 11th of February. The Convention had met only on two occasions previously out of Charleston, (in 1816 and 1837.) On both these occasions, the attendance had been very meagre. Many persons, therefore, foretold that the attempt to transfer this body to Columbia would be a failure. But such persons did not sufficiently take into account either the increase of the Church in the upper country, or the improved modes of communication by means of Rail Roads. About thirty-five of the Clergy assembled, and some twenty of the representatives of the Laity. Several were known to be detained by sickness in their families. As the Constitution requires but ten Clergymen, entitled to votes, and Delegates from ten Churches to constitute a quorum, this experiment may be considered to have established the point, that the Convention may meet successfully elsewhere than in Charleston.

On the first day, Morning Prayer with the Litany, was said by the Rev. C. P. Gadsden, Assistant Minister of St. Stephen's and Upper St. John's. The lessons were read by the Rev. Wm. B. W. Howe, Rector of St. John's, Berkley. In the absence of the Bishop, the Ante-Communion Service was read by the Rev. C. Hanckel, D. D., Rector of St. Paul's, Radcliffeborough, Charleston, and President of the Standing Committee, who also administered the Holy Communion, assisted in the delivery of the elements by the Rev. P. J. Shand, Rector of Trinity Church, Columbia, (in which building the Convention met,) the Rev. A. L. Converse, Rector of Claremont Church, Stateburg, and the Rev. A. Glennie, Rector of All Saints', Waccamaw. The alms at the Communion were collected by the Rev. Messrs Simmons and Wagner, Deacons. These gentlemen were to have been ordained Priests on this day, but to the great sorrow of all, our good Bishop was detained by a painful disease, and the ordination deferred. Many prayers are constantly ascending, that God would spare his valuable life, and restore his services to the Church.

The Convention Sermon was delivered by the Rev. C. H. Hall, Rector of St. John's, John's Island, and was a most able and eloquent exposition of the doctrine of the Priesthood in the Church, as taught by the Bible, the Prayer-book, and the Church universal.*

After the organization of the Convention, the usual routine of business was gone through. The Rev. Cranmore Wallace, Minister of St. Stephen's, Charleston, was unanimously re-elected Secretary; who re-appointed the Rev. Edwin A. Wagner, Minister of the Church of the Holy Communion, Cannonsborough, (Charleston,) as his assistant.

On Thursday, prayers were read by the Rev. J. D. McCollough, Rector of the Church of the Advent, Spartanburg. No sermon was delivered, as the Rule of Order provides for a sermon on the first day only. The Bishop's Address was read by the President, and detailed the usual amount of active labor performed by our indefatigable Diocesan. But as this document will be spread before the readers of the *Messenger*, we shall not here enter into its details. The mention of the Address, however, reminds us, that we have not spoken of the President of the Convention. The Constitution provides, that in the absence of the Bishop, the Chair shall be taken by the President of the Standing Committee. Accordingly the deliberations of the Convention were presided over by the Rev. Dr. Hanckel. At the close of the sittings, a very just tribute was paid to the dignity and impartiality of the Chair, in a vote of thanks by the Convention.

The most important business which came up on this day, was a Report from a Committee on the State of the Church in the upper country, read by the Rev. Mr. Arthur, of Greenville. This report was drawn up in a masterly manner. It entered into many statistical details, to show the rapid growth and relative importance of this section of the Diocese, and the importance and necessity of more vigorous efforts to extend the Church in that region. It detailed a new plan of action, providing for the division of this section into several Missionary spheres, and the appointment of itinerant Missionaries. The Report was attacked with earnest warmth, under the misapprehension, as we think, that the plan was intended to be offensively aggressive against other denominations. The Report and Resolutions appended, however, said nothing of the particular tone of theology proposed to be encouraged among the Missionaries, but showed, that notwithstanding the efforts of other denominations, there was a very low tone of religion in this region; and much ground yet left unoccupied, and therefore yet room for the extension of the Church. The plan, however, was so new, and required so much consideration, that by common consent, it was postponed for consideration at the next Convention.—Whether the particular provisions of the resolutions be adopted or not, the discussion may lead to important modifications of our Missionary system. For ourselves, we think a much better plan, would be that, which has been designated the "Central System." To illustrate our meaning:—Let a Presbyter, of experience and ability, be placed at one of the Court House villages of the upper country.

* The same gentleman preached on Friday, after the adjournment of the Convention an impressive discourse on non-conformity to the world. Both of these discourses were listened to with the intensest interest.

Let him be aided by two Deacons or young Presbyters, men of activity and zeal, and not burdened as yet with the care of families, and perhaps by one or two Candidates for Holy Orders. Let a school for boys, perhaps another for girls, be united with the Mission and aid in its support. Let Missionary operations be carried on in every direction from this point, in radii of 30 to 50 miles. Let all the Missionaries live in one family when at home, use the same library, enjoy the benefit of mutual counsel, and aid each other in many ways. Let them be men, who can adapt themselves to the manners of the country, and endure hardness like good soldiers of Jesus Christ. Let them be able to preach extemporaneously: and in short follow out such parts of the system of Nashotah and Minnesota, as are adapted to our climate and people. When a Parish shall be organized and become self-supporting, let it be left to the care of its Rector; and new ground be broken up beyond. Let as many centres of action of this kind be established as the means of the Church will allow. But whenever the work is undertaken, let it be done vigorously and thoroughly. In all this we see no need of coming unpleasantly into collision with the denominations of Christians, which may happen to have preceded us. The work of the Missionaries will be to preach the Gospel as our Church holds it, and gather together new congregations. This is not best done by controversial attacks; but by setting forth the *truth* without naming its opponents.

But we do not intend to enter upon the discussion of this subject. The debate on the above-mentioned report was earnest, but in good temper on both sides, and it was evident that the great majority of the Convention was much moved by the ability, earnestness, and good sense with which it was written.

On the whole, this Convention was one of the most delightful which we have ever attended—several of the members lingered till after Sunday, enjoyed the delightful services conducted by several Clergymen in the beautiful Gothic Church, were charmed with the excellent music of the organ and choir; and carried away pleasing recollections of the generous hospitality of the citizens. X:

Mountain Convocation in South-Carolina.—A letter to the editors of the Gospel Messenger, dated "Newberry C. H., Feb. 9, 1852.—The second meeting of the Mountain Convocation was held, by the unanimous consent of the members, at this place instead of Laurens, on Saturday, Sunday, and Monday, the 7th, 8th, and 9th inst. The Female Academy, very appropriate for the performance of our services, and neatly arranged for the occasion, was occupied as a place of worship—and on Saturday morning, at 11 o'clock, Morning Prayer was said by the Rev. T. S. Arthur, assisted by the Rev. J. Ward Simmons, of Charleston, and a sermon preached by the Rev. J. D. McCollough. Notice was also given of the Holy Communion to be administered tomorrow. 7 o'clock, P. M., Evening Prayer was said by the Rev. Messrs. Simmons and McCollough, and a sermon preached by the Rev. T. S. Arthur.

Sunday, 8th.—Morning Prayer was said by the Rev. J. W. Simmons, sermon by Rev. T. S. Arthur, Communion Service by Rev. J. D.

McCollough, assisted in the distribution of the elements to seven Lay Communicants, by the Rev. J. W. Simmons. Evening Prayer was said by Messrs. Arthur and McCollough, the sermon by Rev. J. W. Simmons.

Magnolia House, Monday Feb. 9th, Rev. T. S. Arthur in the Chair. The proceedings of last meeting were read and approved, and several matters of interest informally discussed. The Rev. J. D. McCollough was then appointed to preach the next Convocation sermon; and on motion, it was resolved, that the next meeting be held at Greenville on the Friday before the fifth Sunday in May next.

The prospects of the Church, at this place, we found to be highly encouraging. The subscription list for the erection of the Church building is steadily swelling in amount; a very eligible lot has been kindly offered, and considerable interest manifested by several who are not Churchmen, in the speedy erection of a building, which shall be suitable for the solemnities of Christian worship. There can be little doubt but that, could this desirable end be attained, and a suitable Missionary employed to labor in this promising field, an abundant harvest would soon reward his labors.

On Monday, the Clergy present visited in his cell, a condemned malefactor, and it was sad to witness his want of preparation for the awful change which so speedily awaits him. His ignorant, delusive confidence in some miraculous vision or revelation, he professed to have received, without any, the most remote notion of the necessity or nature of repentance, furnished a mournful comment upon the character of the religious teaching to which he had been subjected, and made our hearts to sink at the thought, that neither time nor opportunity was afforded to us, to impart to him the cheering and consoling light of the Gospel of Christ. How many such are continually hurried into eternity—their little glimmering of light being extinguished in gross darkness, for the want of faithful ambassadors of Christ to hold forth to them the light of life. Who will come over and help us to “hold forth the word of life?”

JOHN D. MCCOLLOUGH, *Sec'y of Convocation.*

Missions of the Church. Domestic. Oregon.—“To-night there were fifteen persons at service. The most cheering circumstance that has yet happened to me in the territory, was the expression of a desire on the part of a sea-captain, who has been a regular attendant on the services, to unite himself with the Church by baptism. If his soul is saved, and I am made the humble instrument, all the labours of my whole ministry on earth will be repaid, and more than repaid a thousand times. There is joy in heaven over one sinner that repenteth. There has been joy in heaven to-day, on account of what has taken place in this remote corner of the earth, and in our lowly place of worship.”....

“A plain man, I observed, was very earnest and devout at the morning service. I saw he lingered by the door and spoke to him, ‘I see you have your prayer book, and are used to it.’ ‘Yes,’ was the reply, ‘I am a communicant of the Church, from Indiana, and have rowed down to Portland, to attend the Church service. I was here last Sunday, but you were in the country, as I find is your cus-

tom on the last Sunday of the month. I did not expect to find one of my clergymen in Oregon; but I heard of you at Mr. Allen's, on the Abowqua, and have traced you all the way to Portland. I told my wife before I left, if there was a Church clergyman in Oregon, I would find him out.' After some conversation, I invited him to call at my cabin; and as I found he was living for the present at Milwaukie, I accepted his offer to come for me in his boat on next Monday, and try to get some people to a service there.

Iowa. Davenport.—"A very strong temptation has just been presented to my mind and feelings, to abandon the destitute field into which I have thrown myself, in an invitation, extended to me to return to the East, and assume parochial charge of the parish where the first four years of my ministry were most agreeably, and I trust, also, profitably spent. I have not as yet finally decided upon the question—and would wish to be governed by conscientious considerations, and a sense of duty—and not merely by feelings of partiality. Personal comfort and outward convenience would incline me to seek the scene of my early labour once more; but considerations of the vast extent and utter destitution of the western field, and the difficulty in supplying the post I would leave, appeal loudly to me to remain at my station, and work for Christ and the salvation of the souls of men.".....

Arkansas. Fayetteville.—"There are now twenty families and above thirty communicants belonging to the Church in my field of labor. Four years' trial enables me to speak of Missionary life, and I am free to confess that I love it. I do indeed wonder that so few of our clergy offer themselves for the work. The Church has every where, it is true, to contend against ignorance and prejudice, but prejudice is not half as hard to overcome as indifference. I have not found it necessary, nor is it *expedient*, even if it were honest and right, to abate anything of principle or yield any point of faith or practice to the prejudices of the people. I have always found that the theory of a 'certain faith' is attractive to intelligent minds."

The amount reported for Domestic Mission is, \$3678; from South-Carolina, \$294; for Foreign, \$3117; from South-Carolina, \$33.

[The remainder of the Missionary news and other articles, prepared for this number, we are compelled to omit for want of room.]

OBITUARY NOTICES.

Departed this life on Septuagesima Sunday, (February 8) aged 43, Mrs. ANNA MILLAR. It is God only who seeth the heart. But said his blessed Son—"A good tree cannot bring forth evil fruit, neither doth a corrupt tree bring forth good fruit. Wherefore by their fruits, ye shall know them." Where we see the fruits of faith, and hope, and charity, we may not doubt that these virtues exist. Where the practice is consistent with the profession—the acts of the life, with the declarations of the lips, we cannot reasonably question the sincerity of the individual. But what are the fruits of faith? Earnest endeavor to know, and to do, and to bear the will of God—a knowledge of our duty to God, to our fellow men, and to ourselves—a paramount "care of the soul"—an habitual walking in all the commandments and ordinances of the Lord: a humble acquiescence in His afflictive dispensations affecting the mind, body, and estate by the death of friends, sickness, and reverses. And what are the fruits of Christian charity? Love to men for Christ's sake—beneficence to their souls and bodies—and more especially to our fellow-redeemed, allied to us by kindred, friendship, and membership with Christ. And what are the fruits of Christian hope? Increasing weariedness from a perishing world—increasing indifference to its vanities—its favor—its possessions and its pleasures—patience under the pains and solitudes of death, and

recognition, that it is but a short valley on the path to paradise, and the glory beyond it for the saint made perfect.

In our friend's retired circle, (not large, but as large as any Christian would desire,) who that belonged to it is not a witness that these fruits of faith, and charity, and hope, which we have named, marked and abounded in her life. The cause of God and man, of piety, and charity, had in her a steady, consistent, and devoted friend. We humbly trust, that with enlarged powers, and sanctified affections, she now partakes of that communion with God, and the good; and is engaged in that pure service which are not to be had on this sinful earth.

Died, on the 13th Feb., aged 52, Miss JANE M. PINCKNEY. The thoughts, the affections, the time, and the services of this excellent lady were, in an eminent degree, given to the Church. In the social circle, she loved to hear of the Church, of its condition, its proceedings, and its prospects. And when were its courts open, without her presence, unless prevented by works of necessity, or mercy. In the Sunday school, for many years, she was a punctual, patient, self-denying, and faithful teacher. With no disposition to be prominent, but on the contrary, remarkable for diffidence, yielding to the wishes of her Pastor and friends, she was the librarian of the "P. E. Female Bible, Prayer Book and Tract Society," and generously obtained for its Depository the best apartment in the house of her parents. To this, the Clergy of the Diocese were welcome at any time, (although the rule of the Society required it to be open only on one day in the week,) and by correspondence also they could obtain the books and tracts needed. "The Gregory Society," instituted, we might say, "to make clothes for the poor," (as did Dorcas,) for the proceeds of their needle-work were for temporal and spiritual charity, had no member more punctual, industrious, and devoted, and it was in this sphere of "good deeds for the house of God, and for the offices thereof," that the summons of death met our friend. The manner of her death corresponded with that of her life. Ever at the post where duty, the love of God, and the necessities of souls and bodies invited her, in death she was there. At the weekly meeting of "the Gregory Society," came that paralysis which, in a few hours, terminated the probation of this unpretending, earnest, and consistent "member of Christ, child of God," and, as we humbly trust, now a "inheritor of the kingdom of heaven." In the course of a few weeks many worshippers of St. Philip's congregation (some of them suddenly,) have been removed by death. May we all remember, Pastors and people, that "in the midst of life we are in death," and immediately set our house in order. May we be followers of them who, through faith and patience, have inherited the promises, even as they were of Christ. Blessed is that servant, whom his Lord, when He cometh, shall find watching. And if He cometh, suddenly, or warningly, blessed is that servant."

ACKNOWLEDGMENTS.

The Bishop has received for Missions in South-Carolina—from St. Helena's Island, \$48—\$15 of it for Chester.

James R. Pringle, Treasurer, acknowledges the receipt from James P. Carroll, executor of the estate of the late Mrs. Mary Carroll, of five hundred dollars, being a legacy left by Mrs. Mary Carroll, of Edgefield, to the Society for the relief of the widows and orphans of the Clergy of the Protestant Episcopal Church in South-Carolina, and one hundred dollars left to the association for the relief of aged and infirm Clergy of the Protestant Episcopal Church in South-Carolina.

CALENDAR FOR MARCH.

3. Ember Day.	14. 3d Sunday in Lent.
5. " "	21. 4th " "
6. " "	25. Annunciation of the Virgin Mary.
7. 2d Sunday in Lent.	28. 5th Sunday in Lent.

ERRATA IN FEBRUARY GOSPEL MESSENGER.

Page 328, line 10 from end, for Bishop read "Bishops."

" 328, " 4 " " for July read February.

" 352, " — " top, for St. Stephen's, read "St. Philip's" (Collection \$62.)

On the cover, Rev. H. Elwell, Esq. erase "Esq."

PROSPECTUS.

A SCHOOL FOR BOYS

Was opened at Spartanburg Village on the first Monday in January 1852, under the charge and control of the undersigned. An experienced and competent Teacher will be employed to act as principal Instructor, with such assistance from the Rector as may be expedient.

Designing this to be a permanent Institution, no effort will be spared to erect it on a stable foundation. The *course of study*, will be *thorough*—the *system of Government* will be *firm and unyielding, though mild*; and, as the object is to *educate*, no boy will be retained, who, upon trial, proves himself to be mentally or morally unsusceptible of education. By this word, *education*, we understand, not a mere cramping of the understanding or memory with the results of other men's education, but a training of the whole man, moral, mental and physical. Of these, moral training occupies the first place in our catalogue, and, therefore, while striving to develope to the highest possible degree the intellectual faculties of every boy committed to us, no means will be left untried, to cultivate an enlightened sense of moral and religious responsibility to teach a system of Christian ethics, based upon the true foundation of all ethical science, or rules of duty — *i. e. : the revealed will of God*. In this connection we make no *ad captandum* disclaimer of freedom from what is called "Sectarian bias." No man can or ought to be free from a bias towards what he believes to be the truth. Truth is one, while error is manifold, and holding it to be utterly impossible to teach *anything* definitely, under a system adapted equally to "Jehovah, Jove, or Lord," the fact that we are members of the Protestant Episcopal Church sufficiently explains our position when we say that we shall on all proper occasions, inculcate the truth, brought to light by Him who was the Truth, clearly, definitely and precisely—the truth, "as this Church hath received the same," So that ours may, with propriety, be termed,

AN EPISCOPAL SCHOOL.

To parents in the lower country, this school is recommended by the salubrity of our climate, of which nothing need be said here.

Until suitable buildings are provided, all boys not coming from their own homes, will be required to board in the family of either the Rector or principal Teacher—that a constant supervision may be exercised over them.

There will be two Sessions of 5 months each; the first beginning on the first Monday in January, and ending on the last day in May; the Second beginning on the first Monday in June, and ending on the last day of October.

TERMS :

For board during term of 10 months.....	\$80
" Tuition, (Senior department).....	40
" " (Junior " ").....	30

Payments to be, in all cases, quarterly, in advance.

No applicant will be received, over the age of 15 years without a certificate of good character and ability, in ordinary cases from his last instructor.

For further particulars, apply to

J. D. McCULLOUGH.

February 1

SPARTANBURG C. H., S. C.

JUST PUBLISHED,

Essays on Anglican Ordination, second series. By Hugh Davy Evans, Esq.

Elements of Instruction, concerning the Church, for the use of young persons, chiefly from the 5th edition of Theophilus Anglicanus. Edited and enlarged by H. D. Evans, Esq.

Second edition of Bishop Bull's Vindication of the Church.

ALSO,

Sword's Pocket Almanac and Church Register, for 1852.

The CHURCH ALMANAC for 1852.

Miller's Planters' and Merchants' Almanac for 1852.

For sale by

A. E. MILLER, No. 5 Broad-street.

Receiving Agents for this Diocese.

THE BISHOP OF THE DIOCESE for Missions, within the State, commonly called *Diocesan Missions*.

JACOB K. SASS, Teller of the Bank of Charleston for Missions within the United States, under the direction of the "Domestic and Foreign Missionary Society of the Pro. Episcopal Church," commonly called Domestic Missions. Also for the Nashotah Mission House, and Rev. J. L. Breck's Mission, Minnesota Ter. Also, for the Dehon School, connected with Christ Church, Greenville, S. C., and the Mission at Barnwell C. H.

HENRY TRESCOT, Esq., Cashier of the State Bank, for Missions without the United States, under the direction of the Society above named, commonly called *Foreign Missions*.

Receipts for the Gospel Messenger for the following years :

1850.	1851.
Amount brought forward for Vol. XXVII. \$561 75	Amount brought forward for Vol. XXVIII. \$408 75
Balance paid by the Bishop to aid the publication, } 62 25	Mr. James G Henning, Georgetown, 3
	Mr. Henry Willis, - 3
	Mr. Edward McCrady, - 3
	Mr. James Marsh. - 3
	Mr. H. D. Lesesne, - 3
	Mr. E. H. Thayer, - 3
	Dr. H. R. Frost, - 3
	Rev. Joseph Hunter, Prince Fred'ks, 3
	Mrs. R. W. F. Allston, Georgetown, 3
	Mr. N. R. Middleton, - 3
	Miss Mary Waties, Stateburg, - 3
	\$441 75
1852.	
By amount advanced for Vol. XXIX.	
Mrs. Mary S. Jenkins, - \$3	
Mr. A. T. Porter, - 3	
Rev. Thos. F. Davis, Camden, - 3	
Miss M. Kelly, James Island, - 3	

ST. PHILIP'S SCHOOL

WAS RE OPENED ON MONDAY, 5th JANUARY.

Visitors.—The Bishop; the Assistant Minister of St. Philip's, and the Minister of St. Stephen's Chapel.

Principal.—Rev. Henry Elwell.

Mr. E. has the most satisfactory testimonials as late Professor in St. John's College, Annapolis, (Md.,) and as a Teacher in England and the United States for more than thirty years, in English, French, Latin, and Greek Studies. Apply at the School in Anson-street, or to either of the Visitors. Feb. 1.

The Dehon Parish School,

CONNECTED WITH CHRIST CHURCH, GREENVILLE, S. C.

Visitors and Board of Directors—The Rector and VESTRY.

The School which has been commenced, with much anxiety and prayer, bearing the name of a venerable Bishop, to whom the subject of Christian Education was above all things dear, is intended in its present stage, for boys and girls of the poor, under twelve years of age. As soon as practicable, the boys and girls will be separated, and instructed by teachers of their own sex. Any member of the Protestant Episcopal Church contributing Ten Dollars annually, shall designate a boy or girl to the Day Schools—and any such one giving Seventy Dollars annually, shall have a boy boarded, clothed and schooled. The great matter of instruction in this School, shall be the principles of Revealed Religion, as understood by the Protestant Episcopal Church.

Thus it will be seen by the Church at large, that though our commencement is small, our plan is comprehensive. As our means are increased by the donations, bequests,* and annual subscriptions of the pious, we will materially enlarge our operations. Those boys will be selected from this primary department, who may be moved by the Holy Ghost to preach the Gospel, and trained in the Classical Department for that sacred office. It is thus fondly hoped that we are establishing a School at home, which may prove a nursery for the Church, and through which the Lord will send many laborers into His vineyard. The earnest attention of the Church, every where, is invited to this Institution, and their prayers for its success desired.

A suitable House and Lot can now be purchased on reasonable terms, and contributions are solicited for this purpose.

J. K. SASS, Esq. is the receiving agent in Charleston.

THOS. S. ARTHUR,
Rector of Christ Church, Greenville.

BISHOP KEN'S PRACTICE OF DIVINE LOVE.

An exposition of the Church Catechism, to which are added, Directions for Prayer. The first American Edition is just published, with an introductory preface, by the Bishop of South-Carolina. For sale, wholesale and retail, by A. E. MILLER.

A few copies of the Rev. T. J. Young's Sermon,
on the Third Jubilee of "the Society for the Propagation of the Gospel in Foreign Parts," in separate pamphlet form, are for sale. Price 12½ cents.

August 1.

A. E. MILLER.

CHARLESTON

PROTESTANT

BY MEMBERS OF THE

With the approbation

Vol. XXIX.]

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To whom all communications, (p



The Profits, if any, will be app